THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets*" (MATT. 7: 12).

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EIGHTY-SEVENTH ANNUAL GENERAL CONFERENCE.

(*Concluded from page 292*).

The Eighty-seventh annual General Conference of the Church was brought to a close on Sunday, April 8th, 1917, in Salt Lake City. Two sessions were held in the Tabernacle, and simultaneously meetings were held in the Assembly Hall, and outdoors on the Tabernacle square. At the closing sessions the speakers urged upon the saints the necessity to practice economy and provide against want by saving as much as possible and doing without luxuries. Every acre of land, it was said, should be planted, and prizes were offered to encourage the raising of crops.

MORNING SESSION.

President Joseph F. Smith called the vast assembly in the Tabernacle to order at 10 o'clock. The building was crowded to its utmost capacity. Elder B. H. Roberts, of the First Council of Seventies, who had been absent during the two previous days, was present. The rostrum was beautifully adorned with Easter lilies in jardiniers.

ELDER JOSEPH F. SMITH, JR.,

was the first speaker. He read from Section 84 of the Doctrine and Covenants, a revelation in which the Lord commands His servants to give heed to the gospel truths. Everyone, he said, who hearkens to the voice of the Spirit cometh unto God. The world lieth in sin and groaneth under the bondage of sin, because men will not come to God.

The speaker said he did not believe that the world is becoming more righteous than it was formerly. He recognized the efforts

made against drunkenness and other evils, but so far as the principles of the gospel and morality are concerned, the world is not so good as it was when the Revelation he had read was given. The world has an abundance of philosophy, but the tendency is to get farther away from the gospel. Men, he said, are depending on their own research to find out God, and that which they cannot find by the methods of man-made philosophy they reject.

The speaker referred to the custom in the world to assemble on Easter Sunday, and to display millinery and new spring gowns, instead of remembering the resurrection of our Lord, and he arraigned ministers for preaching doctrines that they know would tickle the ears of fashionable audiences, instead of the truth.

Elder Smith read from an article that argued that the divinity of the birth of Christ is not material; enough to say He lived and had a wonderful influence for good in the world. This, he said, is the trend of thought to-day. He read further, to prove that many thinkers believe the resurrection is not material and literal, but only spiritual. And some had even gone so far as to quote Paul to prove there is no literal resurrection. That is false doctrine, said Elder Smith, and those who distort the Scriptures thus are putting their own private interpretation thereon.

When Paul spoke of the spiritual body he had no reference to the spirit body. Men cannot conceive of a body of flesh and bones quickened by the spirit and not by blood, and there they make their mistake. The resurrection is the literal coming forth again of the body quickened by the spirit, and not the mere coming forth of the spirit without a body. After the resurrection of the dead, men's bodies will be spiritual bodies, quickened by the spirit instead of blood. But they shall be bodies of flesh and bones, immortal and shall never die. The blood is the life of the mortal body, but the spirit is the life of the resurrected body. Hence Paul spoke of spiritual bodies. But these resurrected bodies shall be tangible bodies of flesh and bones.

Elder Smith referred again to his opening statement that the world is full of man-made philosophies. He said teachers in schools, colleges, and universities are poisoning the minds of young pupils and students with doctrine in direct contrast to the gospel of Jesus Christ. He said the direct purpose of this seems to be an express desire to undermine the truth. Elder Smith admonished Latter-day Saints to seek the Lord, to obey His laws, to keep His commandments, to put away the ideas and notions and philosophies of the world, and to cleave only unto that which they know are the truths of the everlasting gospel.

ELDER JAMES E. TALMAGE

was the next speaker. He quoted from the Lord's Prayer, "Thy kingdom come, thy will be done in earth as it is in heaven." This, he said, is a prayer that has never been abrogated. If ever the

prayer for the kingdom of heaven were needed, it is to-day. The kingdom of heaven has not yet been set up upon the earth.

The kingdom of God is here—the Church—preparatory to the setting up of the kingdom of heaven. The two terms, kingdom of heaven and kingdom of God, said Elder Talmage, are sometimes confused, but the Lord, in this dispensation, has made the distinction clear. The kingdom of heaven shall come when Christ comes to reign personally upon earth.

The mission of the Church and kingdom of God may be summed up by saying it is preparing the world for the kingdom of heaven. Latter-day Saints are peculiar in their strict and literal interpretation of the Scriptures. All that is necessary, said Elder Talmage, is to get theologians to let the Scriptures alone. They must be interpreted by the Spirit of God, the same Spirit by which they were written.

Latter-day Saints are simple-minded enough to believe what the Scriptures say—they are behind the times, and admit it; but they have the truth—they know and believe the word of God. The Scriptures say that same Jesus who ascended shall come again—that is plain, said Elder Talmage, and anyone understands it if he understands at all the English language, if he is not a child or if he is not insane. The mission of the Church is not alone to convert the world, but as well to warn it. Can one believe that the terrible affliction that has come upon the earth, the destruction, the carnage, the bloodshed—can one believe that these are not the signs of the times?

Do not confuse, said Elder Talmage, the second coming of Christ with the figurative expression "the end of the world." When Christ comes righteousness shall hold sway for a thousand years, the period of the Millennium: and after that shall be the final resurrection and the final judgment.

ELDER HYRUM G. SMITH.

who followed Elder Talmage, referred to the excellent addresses given thus far in the conference sessions, and said he desired to bear his testimony. He knows that the Lord lives, a faith, he said, that is just as sure and just as confiding as his faith in the actual existence of his earthly parents. Elder Smith said he loves little children, and knows the Lord loves them, as He said He does.

Many Latter-day Saints have mourned the loss of their little children. Some think they themselves may have committed some sin for which the Lord takes their children away. Not so, said Elder Smith, the Lord loves little children, and when they are taken away in their innocence their salvation is sure. It may even be that the Lord takes them away specifically because He loves them, and because He loves their parents. He urged Latter-day Saints to grieve not when their little children are called, beyond showing the grief that naturally comes from separation. He also

urged the saints to keep the laws of God, that they may be entitled to the blessings of heaven.

Afternoon Session.

After the opening exercises

ELDER STEPHEN L. RICHARDS

was called upon to address the vast congregation. He referred to the opening address of President Joseph F. Smith, and said in conformity to his suggestion vital principles of the gospel have been expounded and suggestions and instructions have been given that will provide rules of conduct for the Church members in every phase of life, not excepting the present trying times.

Elder Richards said there is too much of a belief that religion is something apart from every-day life. This, he said, has led to a devitalization of modern religions teachings. Man is practical. If religion does not cover a man's entire life, he cannot be made interested. In the purview of the gospel there is a remedy for every ill and a safeguard against evil. For those who want strong, healthy bodies, there is the Word of Wisdom. People seek success in temporal affairs; there is in the gospel a provision for righteous success in temporal affairs. Those who obey the law of tithing, said Elder Richards, will reap righteous success in temporal affairs. The gospel teaches thrift, frugality, and economy, which lead to success in temporal affairs in all righteous avenues. Some seek intellectual advancement. The Church holds out the teaching: "The glory of God is intelligence." There was a recent demand for an article on social purity, and when the press was looking about for one who could best handle the subject, President Joseph F. Smith, it was agreed, could of all others write such an article, the best obtainable. And he wrote a masterpiece that appeared in a local paper over his signature.

The speaker referred to the loyalty of the Latter-day Saints, and their success as home-builders. He spoke of the true brotherhood in the priesthood, and then he said, someone has asked what there is about "Mormonism" that demonstrates its truth, and the answer is: "Everything in 'Mormonism.'"

ORGAN SELECTION.

After this address an organ selection was rendered by Professor J. J. McClellan. President Joseph F. Smith said, in view of the fact that many were present who may not have other opportunities to hear the Tabernacle organ, Professor J. J. McClellan had been requested, and had consented, to play a selection.

PRESIDING BISHOP CHARLES W. NIBLEY

was the next speaker. In view of the fact, he said, that the Latter-day Saints are a part of the nation, it is the duty of all to do all

they can in the direction of producing foodstuff. The country may need all the aid the Latter-day Saints can give in that direction, and in view of that fact it was decided, at the general priesthood meeting Saturday night, to offer suitable prizes for the production of various crops. Bishop Nibley urged all Latter-day Saints to take the matter up when they go home. He read the resolution adopted at the priesthood meeting. It comprehended a prize of $1,000 for the best acre of potatoes, $500 second prize, $250 for the third prize. The same is offered for the first, second, and third prizes for five acres of spring wheat. This, said Bishop Nibley, is one way in which Latter-day Saints, as the Englishman says, may do their "bit." The prizes are offered to quorums of the priesthood and auxiliary organizations.

Bishop Nibley, referring to the perilous times, said it is a conflict between liberty and despotism, and the Latter-day Saints, as part of the great nation of the United States, are aligned on the side of liberty. There will be need of economy. More will be known six months from now, but it is quite within the range of possibility that the war may last more than a year. Bishop Nibley said Judge Lovett, of the Union Pacific, at the beginning of the great war, told him the war could not last more than three months. It is now about two years since Judge Lovett gave that as his opinion, and still the war goes on, with prospects of yet a long struggle. Bishop Nibley gave Latter-day Saints counsel in a few succinct sentences: Save your potato peelings for the chickens and pigs; raise all you can on every foot of ground you have; go without some things you now think are necessities, and think not at all of luxuries.

ELDER HYRUM W. VALENTINE,

who recently presided over the mission in Switzerland, related some of his experiences while in the mission field. He also counseled the saints to practise frugality and economy.

GENERAL AUTHORITIES.

The report of the auditing committee, signed by W. W. Riter, John C. Cutler, and Heber Scowcroft, was adopted by the conference, and then the names of the general authorities of the Church were presented, as follows:

Joseph F. Smith, as prophet, seer, and revelator, and president of the Church of Jesus Christ of Latter-day Saints, with Anthon H. Lund as first, and Charles W. Penrose as second Counselor.

Heber J. Grant, as president of the Twelve Apostles.

As members of the Council of the Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, and Stephen L. Richards.

Hyrum G. Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch, as prophets, seers, and revelators.

First seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young.

Charles W. Nibley, as presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, assistant historians.

As members of the general Church board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, and Orson F. Whitney.

Arthur Winter, as secretary and treasurer to the general Church board of education.

Horace H. Cummings, general superintendent of Church schools.

Board of examiners for Church schools: Horace H. Cummings, chairman; George H. Brimhall, C. N. Jensen, and Guy C. Wilson.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, and Peter G. Johnston.

Tabernacle choir: Anthony C. Lund, conductor; Horace S. Ensign and B. Cecil Gates, assistant conductors; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; and all the members.

Edward H. Anderson, clerk of conference.

Overflow Meetings.

The Assembly Hall was filled to its utmost capacity on Sunday morning and in the afternoon. The speakers were, President Don B. Colton, Uinta; President Alma Merrill, Benson; President William C. Parkinson, Hyrum; President Heber C. Austin, Bingham; President James Duckworth, Blackfoot; President Joseph E. Robinson, of the California mission; and Elders Melvin J. Ballard, S. Norman Lee, Heber Q. Hale, A. W. Horsley, W. T. Jack, and Serge F. Balliff.

The speakers at the open-air meetings were, Elders Walter P. Monson, U. G. Miller, A. A. Hinckley, W. H. Smart, L. P. Oveson, and Andrew Jenson, in the forenoon, and Elders C. A. Callis, J. R. Shepherd, E. J. Wood, S. L. Chipman, and Mark Austin, in the afternoon.

Saturday Afternoon.

The speakers in the Tabernacle during the afternoon session, on Saturday, April 7th, were Elders David O. McKay and Anthony W. Ivins, of the Council of the Twelve, and President Joseph C. Bentley, of the Juarez Stake, Mexico.

Elder McKay referred to the great war. He did not, he said, see in it an expression of the divine will. It was brought about by disobedience to the laws of God. But God is watching over the destinies of nations and will overrule all for the consummation of His purposes, and great as is the evil of the conflict, a greater good will come out of it.

Elder Ivins spoke of the establishment of the American nation and the Church of Jesus Christ of Latter-day Saints. He then read the definition of the Prophet Joseph of Government, and added, in substance, the question whether the divine rights of kings shall remain, whether tyrants shall continue to hold sway, is in the balance to-day. The old order is making its last stand. The new is approved of God and has His sanction. Latter-day Saints will stand for it and if need be will fight and die for it. Free government was not set up to be thrown down in the last great struggle; this nation, by the people and for the people, is prepared to make its stand for the right, and, as part of the nation, Latter-day Saints will do what they may be called upon to do.

Elder Bentley described conditions in the Church colonies in Mexico. He told how the American soldiers had made friends in that country, through their conduct. It was feared that, when they were withdrawn, the colonies would be destroyed, but the Lord had protected them. Salazar came, bent at first upon destruction, declaring he wanted only fighting men in Mexico. Salazar's soldiers were hungry, said Elder Bentley, and the Latter-day Saints fed them. When they left, Salazar told Elder Bentley the "Mormon" colonists might remain in peace: they would not be disturbed as long as Salazar had any influence.

The conference was favored with beautiful weather. The musical exercises, under the direction of Professor Anthony C. Lund, were of the usual high standard. The attendance was, possibly, the largest in the history of the Church. It is estimated that about thirteen thousand people were crowded into the Tabernacle. The Assembly Hall held, perhaps, two thousand five hundred, while several thousand gathered around the open-air speakers.

When we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved, as in the case of Jesus, who was to reign until he had put all enemies under His feet, and the last enemy was death.—Joseph Smith.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 17, 1917.

EDITORIAL.

THE HAWKES CASE.

CONSIDERABLE space has been given in the *Star* to the Hawkes case.

Elder William T. Hawkes, as will be remembered, took the view that he, as a minister of religion, was, under the law, exempt from military service, while the court held that he was not a recognized minister of a recognized church, and, therefore, not exempt. That question is still before the courts. The final decision is awaited with great interest.

The Latter-day Saints are not opposed to serving their country in the military forces, when necessary. They are loyal to the governments under which they live, and their patriotism is genuine as pure gold. They are not of a class of citizens that love to parade the streets when the sun shines, but hate to do real service in storm and rain. They are not among those who believe in receiving benefits and shirking obligations. They know that, as "a friend in need is a friend indeed," so only he is a true citizen, who is determined to stand by his country when dangers threaten and it becomes necessary to lay down both life and property on the altar of patriotism. This the Latter-day Saints fully believe.

They have also proved this their faith by their works. Hundreds of our young brethren are now serving on the battlefields, where the destroying angels are whirling round in a furious death dance to the music of thunder and fire, and if the United States shall decide to send a force across the deep to join hands with the Allies, many of the sturdy sons of Utah will be among those who come, marching under the Starry Banner and determined to uphold its glorious traditions, wherever their lot is cast.

This is but natural. For who is better prepared to lay down his life for his country than a true Latter-day Saint? What is death to him? If he has, through faith and repentance, through baptism and obedience to the laws of God, prepared himself for life hereafter, death has really no terror for him.

> "Death cannot come untimely
> To him who is prepared to die;
> The less of earth, the more of heaven,
> The less of life, the more of immortality."

He who knows that he has friends waiting for him on the other side, is not afraid to cross the deep, though the passage itself may

be very unpleasant. The joy of meeting friends in a better home outweighs greatly even the pangs of death.

But a principle is involved in the Hawkes case, that makes it important and desirable that the court should pass upon it. During the hearings, efforts were made to prove that the Church of Jesus Christ of Latter-day Saints is not a church; or, that it is an alien organization, indulging in practices contrary to law; that its ministers are not ministers, because they earn an honest living by their daily labor and preach the gospel without salary or pay. All these allegations, except the statement that their ministers receive no pay, are utterly false, and we do not propose to let them pass without contradiction. The truth must be told, whether it is accepted as truth, or not.

The organization known as the Church of Jesus Christ of Latter-day Saints is a religious organization, and nothing else. It is a Church. The Church, according to a well-known definition, "consists of all those throughout the world that profess true religion, together with their children" (Westminster Confession of Faith, Chapter 25). A church, according to another definition, consists of Christians who "associate for public worship, for the admission and exclusion of members, for the administration of the sacraments, for the maintenance and propagation of the truth" (Dr. Hodge, *Systematic Theology*, part 2, p. 604). Nothing needs to be added to these orthodox definitions of what a church is, to prove beyond controversy that the Latter-day Saints constitute a church. They have no other end in view by their organization than public worship, the administration of the sacraments, and the promulgation of truth. It can be said, furthermore, that the Church was incorporated as a church under the laws of the State of New York, on the 6th of April, 1830.

If it be said that they are an alien organization, that is not true, as far as the British members are concerned. They are, as the Chief Justice of the High Court observed, not alien in this country. Our Church is not an alien organization here any more than is the Roman Catholic Church, with headquarters at Rome. It is just as British as any other church established among British subjects.

That the "real" church is in America, and that the members here belong only to a "mission," is mere sophistry, designed to furnish an excuse for evading the law that exempts ministers of religion from military service. There are now seventy-three organized stakes of Zion, and twenty-one missions. Some of these missions are in the United States, and some abroad, but all—stakes and missions—constitute the Church. A member in the European mission, or the California mission, or any other mission, is just as much a member of the Church as one who lives in Salt Lake stake, and has the same duties, privileges, and responsibilities. There is only one Church.

If it be said that only the elders from Utah can be considered

ministers, the answer is that the local elders appointed to preside over the branches in the mission, have full charge of the affairs of the branches over which they preside, and possess all the authority and power of that office. The elders from Zion are traveling, under the direction of the President of the mission, and their special duty is to preach the gospel to the world and to encourage the saints to live holy, virtuous lives, while the local elders are stationary, and are expected to do practically the same work that devolves upon the bishops in the so-called wards of Zion. Their position is one of the greatest importance. They are expected to watch over the flock of Christ as true shepherds. The elders from Utah stay but a short time, and are then recalled. The local elders remain for years. They are ministers of religion in every sense of the word, just as much as any clergyman in the Established Church.

These, and similar questions, have been raised in the Hawkes case. It is important that they should receive due consideration, and be decided in accordance with the facts. Prejudices should not govern the courts, even if public opinion is molded into abnormal shapes by it. In this country the Latter-day Saints should have the same rights, under the law, as all other religious worshipers. That is all we contend for. We know that a people, a government, that is permeated by the principles of religious liberty will reap the blessings of heaven in the form of both temporal and spiritual advancement.

J. M. S.

EVER ONWARD TO PERFECTION.

THROUGH the exercise of patience and of intelligence, the progressive orchardist succeeds in growing larger and more delicious fruits than those which he formerly produced; by the application of newly-acquired knowledge, the mariner has stepped upward from the hollowed-out log to the turbine steamship; astronomical research, conducted throughout the years, removes, one by one, the mysteries of the heavens. Among the most laudable ambitions is that which prompts a man to bring about improvements in things affecting the human race. Of the Emperor Augustus it was proudly declared that he found Rome built of brick, and left it a city of marble.

Why is man progressive? The lion of to-day is no more agile than his forebears of remote ages; the camel of a former generation carried loads as heavy as those borne by his present-day descendant; the notes coming from the nightingale's bower are no sweeter than those which, at eventide, greeted the ears of our progenitors. Men make progress because of their origin. They are of divine ancestry. Their primal Forefather was God.

The gospel of Jesus Christ presents before men an unlimited

scope for making improvement. It extends to each the privilege of shaping his own character. No one can be better employed than when engaged in freeing himself from evil and in promoting his upright tendencies. For that purpose were men placed amid earth's soul-testing environments. If we are not yet immune to temptation, if selfishness still is unsuppressed, there are elements within us that must be extirpated. He who accepts the invitation of ease and ignores the request of duty, must learn how enduring are the blessings that follow self-sacrifice, and of how little worth are pleasures that last but a single hour.

Nothing is more precious than a human soul. It should be protected against all sources of danger. It were better to lose one's life than to have the spirit indelibly stained. The perfecting of the soul must be a gradual process, and the work of improvement can not be completed in mortal life. Eternal progression implies an opportunity in the hereafter to rise to loftier heights. Theories, that had been timidly set forth, will there be supplanted by comprehensive knowledge. Doubts will there pass away, and assurance will take their place.

As the saints of God travel along the gospel highway, though they may occasionally become footsore and weary, their hearts are cheered when, gazing at the sign-board, they see a finger pointing ahead, and read the words, "To Perfection."

Liverpool. J. E. C.

MINUTES OF THE LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held at Blackburn on Sunday, May 6th, 1917. President George F. Richards, of the European mission; Elders J. M. Sjodahl, John E. Cottam, and George F. Richards, Jr., of the Liverpool office; President James T. B. Mason, and Elders Henry H. Parker, Ether L. Marley, and Herman K. Danielsen, of the Liverpool conference, were in attendance.

The morning session commenced at 10 o'clock by singing, "O how lovely was the morning." Prayer was offered by Elder John E. Cottam. Continued by singing, "We'll sing all hail." The sacrament gem, "In memory of the broken flesh," was repeated in concert. The Sacrament was administered by Elders Ether L. Marley and Henry H. Parker.

The Sunday schools then repeated, in concert, Matt. 22: 37-40, "Thou shalt love the Lord thy God," etc. The Nelson school recited the Beatitudes, Matt. 5: 2-12. After a song, "Hope of Israel," the Blackburn school recited the Articles of Faith.

Elder Thomas Brown, president of the Nelson branch, reported that branch in a good condition. He then spoke of the necessity of unity in the understanding and presentation of the gospel.

Elder J. M. Sjodahl, who was the next speaker, emphasized the teaching of Christ in Matt. 5: 9. "Blessed are the peace-makers: for they shall be called the children of God." To be a peace-maker, he said, is more than to be peaceably inclined, or merely harmless. It is to be actively engaged in the work of making peace in a world of strife. Our Lord is the Prince of Peace, and His followers must march under His banner. The speaker pointed out that the gospel is the gospel of peace, and that mothers, particularly, could exert a great influence for peace in the world by instilling into the minds of the children the principles of the gospel.

President George F. Richards said that, after the death of the Savior and the apostles of the primitive church, there was a general falling away. The people were carried about by every wind of doctrine; the ordinances were changed; the laws of the gospel were transgressed; the everlasting covenant was broken. The creeds were made to conform to the ideas of uninspired men, and changed from time to time, until now the religions of the world are so at variance with the plain teachings of the apostles and the practices of the primitive church that, when their weaknesses are pointed out, their adherents, seeing no possible way of return to the primitive faith and practices as religions organizations, become angered and seek to cover up their defective systems by an effort to destroy the genuine gospel, which has been restored anew in this dispensation, through the instrumentality of the Prophet Joseph Smith. The ministers of religion have so long fed their flocks what their appetites craved, that the real bread of life can no longer be assimilated. The ministers feel obliged to continue to preach for doctrine the commandments of men. The time has come, and the scripture, "As with the people, so with the priest," is fulfilled. That is, the priest must preach what the people want, and the people want an easy religion, to "only believe, and be saved." The Latter-day Saints teach the plain, ungarnished truth, which is scriptural and reasonable, and this they do fearlessly, regardless of how it will take with their hearers. Thus it is that those who love the truth, and can endure sound doctrines, disassociate themselves from the man-made systems of religion, and affiliate with the saints of God, and bear with them the persecution in varied forms to which the righteous are heirs, as declared by the Apostle Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

The meeting concluded by singing, "Come, let us rejoice." Benediction by Elder George F. Richards, Jr.

The afternoon session commenced at 2: 40 by singing, "Praise ye the Lord." Prayer was offered by Brother Henry Eccles. Continued by singing, "Earth with her ten thousand flowers."

President James T. B. Mason welcomed all and then presented the names of the general and local authorities. All were sustained unanimously.

The Burnley Sunday school recited the Ten Commandments.

Elder Henry H. Parker was the first speaker. He said he was pleased to have the privilege of preaching the gospel to the people —the same gospel that was preached when Christ was upon the earth. The speaker explained how God revealed His will to Adam and the ancient Prophets before the time of Christ. He then spoke of the apostasy that occurred after the time of our Lord and His apostles. But, he said, the gospel has been restored in its fulness, in our day.

Elder Ether L. Marley was the next speaker. He said the Latter-day Saints were by many considered a peculiar people, because their doctrines were different in many respects from those of other churches. Christ, he said, did not take the so-called educated men to preach the gospel, but unlearned fishermen. The gospel, he continued, should not be preached for money, but for the love of the Master. Each of us is, in a sense, his brother's keeper, and we should always be willing to help our brother along.

A trio was rendered by Brother Walter Thompson, and Sisters Lizzie Blackledge and Emmie Thompson.

Elder George F. Richards, Jr., said that a short time ago men were appalled by the occasional catastrophe on sea. We were shocked by the first reports of the bloody conflict between nations which is now in progress, and that men should fall for country's sake in hundreds on the battlefield. To-day we listen with dulled ears to the multiple reports of "sinkings," and the daily sacrifice from shot and shell of thousands of brave lads. To-day most wonderful and awe-inspiring inventions of but a few short years ago are in common use and no longer support in the minds of men the same keen sense of appreciation. Does the gospel sound still ring as clear in our hearts as it did with the initial witness through the grace of God by His Holy Spirit, the reception of pure intelligence or knowledge which made us know that Jesus Christ is the Son of the living God, and that in His work is salvation? "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction" (Proverbs 1: 7). In the same chapter, Wisdom is pictured uttering her voice in the streets, saying, "How long, ye simple ones, will ye love simplicity? and scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit upon you" (verses 22, 23). Have the people of the world obtained the "beginning of knowledge?" Do they know the "fear of the Lord?" Or do they, as "fools," "despise wisdom and instruction?" Biologists, in their search for the origin of life, desiring, as mortals, to grasp its key, have segregated microscopically the single parent cell; they have given names to its component parts; but they are powerless before the majesty of the microscopic nucleus therein, with its nucleolus, or nucleoli, which give to the cell the power of reproduction of the species. Man is truly finite; while God is

omniscient—the Author of life. Seeking instruction in wisdom through the fear of the Lord, let not our ears be dulled, but may we be keen in hearing the call of the Master. Let men know that we are indeed His true under-shepherds.

The meeting was brought to a close by singing, "God moves in a mysterious way." Benediction by Sister Elizabeth Harker.

There were one hundred and twelve persons present.

The evening session commenced at 6 o'clock by singing, "We thank Thee, O God, for a Prophet." Prayer by Elder Walter Thompson. Singing, "O, say, what is truth."

President James T. B. Mason welcomed those present, and said he hoped all would be blessed.

Sisters Elizabeth A. Southworth and Margaret E. Morris were sustained as lady missionaries in the Liverpool conference.

President James T. B. Mason was the first speaker. He said he wished to bear his testimony that the work called "Mormonism" is the work of God, and that it is the only true gospel upon the earth. That our forefathers belonged to some particular church does not make that church true. He knew that "Mormonism" was true, because it could be proved by the Scriptures. It is the preparatory work, leading to the establishment of God's kingdom upon the earth. Every blessing that has ever been upon the earth will be given to us, if we will only live for it.

Elder Herman K. Danielsen was the next speaker. We have, he said, each to work out his own salvation. Christ gave His life for the sins of the world, and preached the same gospel that is being taught to-day. Christ visited the people on the American continent after His resurrection. The Book of Mormon is the word of God. It is a history of the Nephites and Lamanites. It also contains the teachings of God to those nations. The Bible contains a history of the people on the eastern hemisphere, and both these books contain the same teachings.

The Burnley and Nelson choirs rendered an anthem, "Come, let us sing unto the Lord."

Elder John E. Cottam said that an individual is blessed if he has an honorable ambition. The farmer who is filled with a desire to make his land yield to the utmost of its capacity, the manufacturer who is anxious to place upon the market some improved article of commerce, the merchant who longs for distinction as having the most attractive place of business in his city, have within themselves incentives that will make them successful in their respective spheres of activity. A Latter-day Saint should have one chief ambition in life. While it is not improper for him to seek for temporal success, his best thoughts should be centered upon an object that will not perish with time or ever be wrested from his grasp. The products of the farm, the output of the factory, the goods on display in the salesroom can bring to no one an eternal blessing. A member of Christ's Church should be ambitious to

achieve salvation in God's heavenly kingdom. To secure that result, all the powers of mind and of body should be put forth. The ever-changing conditions of life give opportunities to pursue one's quest for the riches of eternity. Whenever a wrong has been suppressed, or the right has been supported, a step toward salvation has been taken. There can be no such thing as injurious competition among those who are pushing onward to the realm of the sanctified. One individual's success is not obtained at the price of another's failure. In God's kingdom there is ample room for all His saved children.

Elder J. M. Sjodahl read a few verses from the 12th chapter of Daniel, and pointed out that there were four characteristics by which we can know the time of the end, viz.: (1) "There shall be a time of trouble, such as never was since there was a nation"; (2) the book of prophecy, sealed up until the time of the end, should then be opened; (3) "many shall run to and fro"; the time of the end is one of increased travel all over the earth; (4) "knowledge shall be increased." These characteristics are in evidence in our day. We are living in the time of the end. The speaker concluded by bearing his testimony to the truth of the gospel, by means of which, he said, the gift of prophecy has been restored to earth again, as Daniel said it would be. The speaker recommended especially the Doctrine and Covenants to the prayerful study of all who desire to know the truth.

The meeting closed by singing, "O my Father." Benediction by President George F. Richards.

EMMIE S. THOMPSON, Clerk pro tem.

IN THE SERVICE OF HIS COUNTRY.

PRESIDENT JOHN HOLMES, of the Sheffield conference, in a letter dated Sheffield, May 4th, 1917, writes:

"Last Saturday's *Independent* published a notice of the death of Archie Brammer, who fell for his country on the 1st of July, last. He was reported missing at that time. Brother Brammer was born in Sheffield, March 9th, 1894, and was baptized June 24th, 1915, by Elder Roscoe E. Hammond. He died a faithful Latter-day Saint."

FROM THE MISSION FIELD.

Baptisms.—On Sunday, May 6th, 1917, a baptismal service was held at Edinburgh, Scottish conference. Two persons were baptized, President Samuel B. Ferguson of the Edinburgh branch officiating. They were confirmed the same day by President George A. Simkins.

On Sunday, May 6th, 1917, a baptismal service was held at

"Deseret," 152 High Road, South Tottenham, London, N. (London conference), at which one new member and two children were added to the fold. Local Elders William Carroll and Alfred Willmott officiated. The new members were confirmed immediately afterwards at Sacrament meeting by Local Elders Henry J. Stagg, Alfred Willmott, and A. J. Willmott.

District Meeting.—Two interesting sessions were held in York (Hull conference), on May the 6th, 1917. Branch President Gordham Stainton conducting. In the afternoon session a program was rendered as follows: The Articles of Faith were recited by Muriel Pickering; the Twenty-third Psalm was rendered by John Bowes; the Sixty-seventh Psalm, by Frederick Stephenson; the Fifty-third chapter of Isaiah, by Sister Annie Cobb, and the Fifty-fifth chapter of Isaiah, by Sister Lily Walker. The general and local authorities were sustained. Elder William A. Linford and President William D. Lewis addressed the Saints. At the evening session President William D. Lewis and Elder Oliver G. Ellis made appropriate remarks. Solos were rendered by Arthur Stephenson and little Edna Stephenson. The York branch is in a good condition, says Elder Oliver G. Ellis, clerk of the conference.

DIED.

ROGERSON.—At Preston (Liverpool conference), May 6th, 1917, Richard Rogerson, from the effects of a paralytic stroke. Deceased was born September 9th, 1843, at Preston, Lancashire. He was baptized February 10th, 1894, by Elder C. E. Murdock, and confirmed the same day by Elder H. W. Lunt. He was ordained a Priest August 19th, 1894, by Elder Alfred L. Booth. (Utah papers please copy).

BOYD.—At Belfast (Irish conference), April 22nd, 1917, Elizabeth Boyd. Deceased was born in 1845, at Ballijhay, County Down, Ireland. She was baptized November 23rd, 1912, by Elder James B. Grey, and confirmed the same day by Elder S. H. Cornaby. This notice has appeared once before in the *Star*, but owing to some data, as furnished, being incorrect, it is inserted again.

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